Wash Me and I Shall be Whiter Than Snow.

Wash me, dear Saviour, wash me clean;
Wash me for mine thou art;
Wash me, but not my feet alone,
My hands, my head, my heart.

Wash me till I am purified
And cleansed from every sin;
I'll shelter in thy wounded side
If thou will take me in.

Wash me, that I be like the dove
Among the rocky clefs;
And there to learn a Saviour's love,
And be forever blest.

Wash me, that I no more shall roam,
Amidst the giddy crowd,
But in thy side may find a home
And spread thy praise abroad.

And when my days on earth are past,
And I from time remove;
That I may ever be at rest
In blissful climes above.

SUSAN SIDLE.

An Exposition of the Prophesies &c.

BY J. B. LAIR.

Chap. 1.—GOD'S COVENANT.

I know of no writer who has taken the interest in the covenant God made with Abraham, to develop it according to the Scriptures. It may be thought that it is not of sufficient interest, that we should spend the time to examine the subject very closely, but when we become known to the fact, that the entire system of salvation develops from the covenant made to Abraham, we become somewhat interested in the subject.

It will be remembered that, in the garden of Eden, immediately after the transgression of our foreparents, God told them that the "seed of the woman shall bruise the serpent's head." But time moves on for over 2000 years, and there are no developments, visible to man, looking to the fulfillment of the promise in the garden. However in the fulness of time, when Abraham proved to be a friend of God, and a worthy personage to receive favor and confidence, God calls him out of the country where he is living, north of the river Euphrates, and tells him to "get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee, and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing." Gen. 12: 1, 2. Please read also the 3, 4, and 5, verses and see what Abraham did; "and Abraham passed through the land unto the place of Sichem, unto the plain of Moreh * * * *, and the Lord appeared unto Abraham and said, unto thy seed will I give this land." 6, 7, verses. I ask the reader to take particular notice, what two things, are promised here, that are of a general character. 1st, "In thee shall all the families of the earth be blessed." And 2nd, "unto thy seed will I give this land."

Paul in the 3rd. chap, of Gal. reasoning on this subject says, "Now to Abraham and his seed were the promises made; He saith not, and to seeds as of many, but as of one, and to thy seed which is Christ." 16verse.

It appears now from these Scriptures that the covenant made to Abraham was a landed covenant, and the seed that was to receive it was Christ; but upon this subject we will treat more fully in its proper place.

Now after Abram had located in the land of Canaan the Lord appeared unto him and said, "Lift up now thine eyes, and look from the place where thou art Northward and Southward, and Eastward, and Westward, for all the land which thou seest, to thee will I give it, and to thy seed forever, and I will make thy seed as the dust of the earth: so that it a man can number the dust of the earth, then shall thy seed also be numbered; arise, walk through the land in the length of it, and in the breadth of it, for I will give it unto thee." Gen. 13: 14, 17. We turn now to Paul for a better understanding of the subject before us. Gal. 3: 14. "That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promises of the Spirit through faith." 15 verse, "though it be but a man's covenant, yet if it be confirmed no man disannulleth or addeth thereto."

What is the "promise of the Spirit?" This cannot have reference to the pouring out of the Spirit on the day of Pentecost for that day had past already, a quarter of a century before Paul wrote this, and it cannot have reference only to the Gentiles receiving the Spirit as they believe on Christ, for the language does not justify the idea that the Spirit is the thing promised, but the Spirit is the one making the promise, or rather the one that made the promises; the Spirit made the promise through or by the Prophets, and by referece to then following Scriptures the reader will see what the promise is of the Spirit, which he will please read. Isa. 32: 15, and 44: 3. Jer. 31: 33, and 32: 40. Ezk. 11: 19, and 36: 27. Joel 2: 28, 29. Zac. 12: 10.

We see by the foregoing Scriptures concerning the covenant that the promise is to "Abraham's seed," and Paul defines "not seeds as of many, but as of one which is Christ." Yet in the terms of the covenant a plurality is embraced, and the seed of Abraham shall become as the dust of the earth, and the infernce is plain that it would be no more difficult to number the particles of dust than to number the seed of Abraham. The inevitable conclusion is that this will be a future condition of Abram's posterity; and it will not only include his seed by posterity, but the adopted ones; even the Gentiles who receive the "blessing of Abraham through Jesus Christ"—"the promise of the Spirit through faith."

But the difficulty of the one seed, Christ and the numerous seed still remains, but we turn again to Paul for an explanation. 1 Cor. 12: 12, "for as the body is one and hath many members, and all the members of that one body being many, are one body, so also is Christ." Thus we see that the promise is to Christ and all the Christed ones. More of this hereafter, but I wish to keep before the mind of the reader other important facts, relativ to the covenant. In Gen. 15: 8, Abraham asks, "Lord God whereby shall I know that I shall inherit it? Now read from the 9th, to the 18 verses and see how the Lord confirmed it to him, you will see that Abram was to "go to his father's, thou shalt be buried in a good old age," and not possess "even so much as to set his foot on." Acts 7: 5. We see the covenant was made to Abraham, to him and his seed; and yet God told him that he should die at a good old age and not possess it. Even the district of country was described by lines of demarkation. "I have given this land, from the river of Egypt unto the great river, the river Euphrates."

Now we see, 1st. That God made a covenant with Abraham, concerning a landed district; and he Swear to him, that HE and his seed should possess it.

2nd. We see that Abraham died and did not even possess "so much even as to set his foot upon," and had to buy the cave of Machpelah to bury his wife in.

3rd. We see that Abraham's seed never possessed the whole country iucluded in the covenant, for a great portion of the country lying between the river Nile, and the Euphrates never was inhabited. The Syrian desert, never was inhabited, and it lies within these limits. The Mountain country lying south of Jerusalem has never been inhabited either.

4th. We see that Israel did not posses according to promise when they were in the land, and Paul so understood. Hear him. "Now to Abraham and his seed were the promises made, He saith not, and to seeds, as of many; but as one, and to thy seed which is Christ, and this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect." (We see here that the covenant was not only confirmed to Abraham, by the sacrifice in Gen. 15: 9, but it was more fully confirmed in Christ; hence it is evident that Christ was not the end of the covenant, but "the end of the law." The covenant was more fully confined in Christ.) Paul continues "for if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherein then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made." * * * * * "Is the law then against the promise of God? God forbid for if there had been a law given which could have given life, verily righteousness should have been by the law." Gal. 3rd. chap.

It is evident from the Scriptures that Israel did not possess the land according to the promise, when they went in under Joshua, for when we turn to the 28th, chap. of Deut. we see the conditions, under which they went into the land. They went in on the conditions that if they would "hearken diligently" to the Lord to observe all his commands, they would be "blessed" in their "fruit" and in their "field," and in their "body," and in their "cattle" and in their "sheep," and in their "basket," and in their "store," and in their "outgoings," and in their "incomings," and the Lord would make them "the head and not the tail." &c. 13 verse. But on the other hand, if they would not hearken to the Lord, they should be cursed, accordingly as they would be blessed, and should "become an astonishment, a proverb and a by word among all nations." 37 verse. Please read the entire chapter also the 29, and 30.

It is evident that the latter part of the condition obtained; and that they did not prolong their days upon "the land whither they passed over Jordan to possess: Deut. 30: 18. In this instance they were only to possess it on conditions, while under the promise, when the Seed comes to possess it, they are to possess it forever; and Paul says "If the inheritance be of the law it is no more of promise, but God gave it to Abraham by promise. Wherefore then serveth the law?" It did not serve Israel according to the promise—"It was added because of transgressions till the seed should come to whom the promise was," "which is Christ." We see now that the law had nothing to do with the covenant. It was only to serve for a purpose for the time being; it could not give life, if it had, righteousness would have been of the law," but such is not the case, but you say the covenant was fulfilled when Christ came. Let us see! The ten tribes had been carried away captive, into Assyria by Shalmameser 725 years before Christ came, and they have nexer as yet returned to their country. And when Christ did come, there were only two tribes in Judea, viz, Judah and Benjamin, with a few families of Levi as Priests. Then they did not recieve Christ, for "he came to his own, and his own received him not," and besides that they were subject to Rome, and still more, Christ did not claim the land nor the power to rule as he will "when he comes the second time without sin unto salvation." When he was here, "he had not where to lay his head." When he comes again, it will be his by right, by covenant; by the covenant that God made and sware to Abraham, and he, with the saints shall possess it and rule over it. I wish to call attention to the renewal of the Abrahamic covenant to Isaac. "And the Lord appeared unto him (Isaac) and said, go not down into Egypt, dwell in the land which I shall tell thee of, sojourn in this, and I will be with thee, and will bless thee, for unto thee and unto thy seed will I give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed." Gen. 26: 2, 3, 4.

By reference to Gen. 28: 13, 15, we find that God renews the covenant to Jacob. The covenant was made to all these men, all to the same import, viz. That they should inherit certain lands or countries and that their seed, or posterity should be wonderfully numerous.

In concluding this chapter we notice, 1st. That the part of the covenant relating to the fact that in the seed of Abraham, all the families of the earth shall be blessed, has not yet been fulfilled, for it is a fact that many nations and people have not received the grace of God, offered by the death of His Son.

2nd. From the Scrtptures we learn that Christ and the numerous seed of Abraham must possess the land conjointly; such was not the case when